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From []

Subject: Conversations with AECASSOWARY 2 and AECASSOWARY 3,
Friday December 11, 1963.

1. What follows is a rambling recollection of some matters discussed with Subjects. I suggest that others present might also contribute their recollections, as a contribution toward a more complete report or as a check on my memory.

2. From AECASSOWARY 3.

a. Source prefaced his remarks with the observation that his views do not reflect any Vatican line, rather they reflect on what he has learned, plus his own personal evaluations thereon, primarily from two sources---reading of the Soviet press, such as the Journal of the Moscow Patriarchate, and bits of information gleaned from letters between emigres in the West and their relatives in the Ukraine and Poland.

b. Source agreed with [] evaluation of Soviet policy versus religion as two-edged---destruction at home and propaganda exploitation abroad. Source ~~stated~~ stated that within recent months the trend within the USSR has been to intensify the anti-religious campaign but to make it more scientific and "cultural" as well.

c. Metropolitan SLIPYY. Source stated that he spent two days in Rome within recent months, but did not get to see SLIPYY, who was away from that city at the time. Source left a note with SLIPYY's secretary expressing regret at not being able to catch the Metropolitan. Later Source obtained a very brief letter from SLIPYY (Source and SLIPYY were ~~close~~ close in Lvov before World War II). In his note, SLIPYY asked Source to do three things:-- one was to collect and publish in the emigration all of the writings of the late Metropolitan ~~AND~~ Andrey SHEPTITSKIY; another was to resume in the emigration the publication of the former theological journal published in Lvov, Bobosloviye ("Theology"), which SLIPYY used to edit; the third item, this writer has forgotten. The note from SLIPYY was significant, according to Source, in that the salutation was rather warm ("Dear Father John") and that the complimentary close could be construed as a warning re alertness because of Communist enmity toward the Source (something like "take very, very, very

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good care of your health"). Source stated that he has already begun to collect SHEPTYTSKIY's writings, but in regard to the proposed journal, he can take no real obligations until he has an understanding with SLIPYY regarding policy and content. Source stated that because of imprisonment, SLIPYY is 18 years behind in theology, and moreover, he, the Source, has moral standards and views of his own. This matter, therefore, of the ~~the~~ journal, will have to be discussed personally with SLIPYY before Source can engage on such a venture. Source stated he undoubtedly will see SLIPYY before the latter's return to the Soviet Union, Source feeling that SLIPYY is acting as though he indeed plans to return (has a Soviet diplomatic passport, has reliable ~~pre~~vents in the Ukraine, keeps up good relations with the Soviet embassy in Rome, steers clear of rabid anti-Communists in the West, etc.) Source stated that he might see SLIPYY sometime in the early months of 1964. He stated he would be willing to discuss "with us" the ~~outcome~~ significant outcome or his impressions if and when such a ~~meeting~~ meeting should take place.

d. Source opined that the Vatican-Moscow negotiations would continue under Pope Paul VI, less impulsively perhaps than in the days of Pope John XXIII, but with more finesse and thought from the Vatican side. Both sides are taking risks in this venture. The Vatican is forced into such talks because of the critical state of Christianity behind the Iron ~~Curtain~~ Curtain, requiring some sort of effort to prevent total decay, which is threatened in such satellite countries as Czechoslovakia and Hungary by the peace-priest movement organized by the Communists. On the other hand, for Nikita KHRUSHCHEV ~~there~~ there may also be risks, but gains for the Kremlin from their own point of view may be more real. For, at least in regard to the Ukrainian SSR, KHRUSHCHEV may well feel there is no real threat from ~~religion~~ religion, and he may feel that in a decade or two all trace of Christian organization may die in the USSR. Internally in the Ukraine, therefore, KHRUSHCHEV sees no danger in playing with SLIPYY, or even in permitting him to return to Lvov and giving him a church to tend to. In a decade or two, SLIPYY and all his dreams will come to naught. But there will be real propaganda gains for KHRUSHCHEV and the Communist Parties in the West if they succeed in getting the Western masses to believe that a real

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detente and freedom of religious has been established in the USSR. The Communists can only gain. This too, Source feels certain the Vatican knows, but has to balance that undesirably against the necessity of doing something to help the Church behind the Iron Curtain.

e. Further, the return of SLIPYY to Lvov might even heighten the tragedy of Christianity in the USSR. SLIPYY's church is no longer legal, its property and faithful for the most part having ~~being~~ been incorporated by force into the Patriarchial Church in Moscow. The weak priests and faithful either stopped going to Church or opportunistically consented to the change. The martyrs, lay and clerical, spent ten to twenty years in Siberia and now have returned to their native areas. If SLIPYY returns to Lvov, whom should he favor? The martyrs and illegal priests, shall they get back their ~~and~~ churches and parishes? What is going to happen to the opportunists who collaborated with the Soviets in destroying SLIPYY's Church and who now control the parishes? Source noted that he personally knows the Patriarchial Bishop of ~~the~~ Stanislaviv and his assistant ~~and~~ both of them were Ukrainian Catholic priests, one of them studied with Source at Innsbruck, Austria. Did they knuckle under to Moscow because of sheer opportunism or out of idealism? What will SLIPYY's attitude toward them be? The minds of such priests, who undoubtedly know that SLIPYY is now in Rome, must be full of forebodings. The editor of an Orthodox journal in ~~the~~ Lvov, the mouthpiece of the Moscow Patriarchate in Lvov, a priest whom Source knew personally in the past, reportedly recently ~~tried~~ tried to commit suicide. What was the motive for that tragedy? Source speculated that it could have been connected with rumors of SLIPYY's probable return to ~~the~~ Lvov. Source is certain that there are some "illegal priests" in the Western Ukraine still loyal to SLIPYY, men who have been deprived of their parishes, exiled to Siberia, and now returned to their native areas. These are the men, both clergy and lay, that SLIPYY undoubtedly hopes to help and defend by his conduct in Rome. How many such there are Source was unable to speculate, but one of them, Father (fnud) VELICHKOVSKIY, an old Redemptorist priest who had once studied in Belgium, visited SLIPYY in Moscow prior to SLIPYY's departure from Rome. Father VELICHKOVSKIY was one of the three or four "illegal priests" who conducted the funeral (also illegal) of

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the late Father (fnu) RUD', in the Western Ukraine. These "illegal priests" are currently without parishes, cannot conduct services, etc., and SLIPYY undoubtedly has their welfare in mind. Source is sure that the Communist regime knows all about these priests and SLIPYY's hopes for them.

f. There is a crisis in the Ukrainian Church evoked by SLIPYY's appearance in the West. SLIPYY refuses to have anything to do with the Church spokesmen in the West (Bishops and clergy of the Ukrainian Catholic Church outside the USSR). Yet he is their spiritual leader, and they feel his attitude discriminates against them. SLIPYY's ~~cool~~ coolness toward the emigres can be explained in part by partisan exploitation of interviews originally given to some emigres by SLIPYY, the individual is using these contacts for their own group ends. Such partisanship caused SLIPYY to announce that he is the metropolitan of all Ukrainians and to refuse to see any more emigres. He refused to meet with a delegation that came to Munich to see him. This, Source felt, can also be a tactic designed to protect SLIPYY's followers in the Ukraine.

g. When Aleksey ADZHUBEY was in Rome, Source stated, he tried several times to meet with SLIPYY. Reportedly the Metropolitan refused. Pressures were still put on him, and finally in desperation, SLIPYY allegedly telephoned to the Soviet ambassador in Rome in protest, saying that for the 18 years ~~that~~ that he had been in prison in the USSR ADZHUBEY had made no effort to talk with him, and why therefore does he want to talk with me now? SLIPYY allegedly told the Ambassador that he does not want to see ADZHUBEY, but that if he is required to, he wants the meeting to take place in the Soviet Embassy in Rome in the presence of the ambassador.

h. Source talked lengthily on the problem of Church Unity as it affects the Eastern churches. There are two bodies in Rome directly concerned with the issue, the Christian Unity group headed by Cardinal BEA, which is ~~concerned~~ primarily concerned with the Protestants in the West, and the Congregation of the Eastern Rites (or Churches?), to which all the ~~Orthodox~~ Orthodox Churches united with Rome belong administratively. To the latter belong such hierarchs as Archbishop BUCHKO, the Ukrainian Catholic bishops of the U.S., Canada, etc. This organ logically should be concerned with SLIPYY and union with the Orthodox Churches. But this

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body has nothing to do with SLIPYY or negotiations with the Orthodox Churches in the East. This is because of history--the ~~Orthodox~~ Orthodox churches refuse to deal with that body, because of memories of the past, and they consider it the same way that the Slavic peoples in the East consider Hitler's Ostministerium, in a negative way. The Congregation of the Eastern Rites (or whatever that body's name is) had nothing to do with bringing SLIPYY to Rome--was not even aware of negotiations for his arrival. This was all done via Cardinal BEA's group, and WILDEBRANDS who went to Moscow is from that group. SLIPYY now in Rome likewise has nothing to do with the group, ~~as well~~. Source felt that this was a flaw in the Vatican's structural organization, and that the fault for this lies in Rome rather than with the Orthodox churches that refuse to deal with the Congregation set up to deal with the East.

i. Subject's contacts in Rome are mainly and naturally with the Congregation of the Eastern Churches (TESTA, BUCKHKO, Velykyy, etc.). VELEKYY, the head of the Basilian Order, is disturbed in that the Ecumenical Council thus far has said not a word about the great heresy of this century--~~atheistic~~ atheistic Communism. Source's sympathies, however, are totally with the BEA faction. He holds that Cardinal OTTAVIANI and his wing is finished. Cardinal DOEPFNER of Munich has written Source a letter giving high praise for his article on the Council in Suchasnist. The second part of Subject's two-part article on the Council was withheld from SLIPYY by some circles in the Vatican, but eventually SLIPYY was pleased to be able to read it.

j. Pochayivskaya Lavra. Subject stated that the recent Soviet campaign against that monastery has nationalist undertones that are not evident to many observers. In the past at ~~times~~ times either Uniate or Orthodox, this Volhynian monastery had served as a magnet for Christian ~~and~~ pilgrimages from Volhynia and Galicia. In the nineteenth century the monastery was completely Russified and it became a "nest" of Russian Orthodoxy and of the "Black Hundreds" (Chornaya Sotnya). It remained so under post-Versailles Poland-- Subject visited it in 1930 and there were then around 200 monks there, not one able or capable to speak Ukrainian. This tragedy of Orthodoxy in the Ukraine

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led to the alianation of the Church from the masses. Volhynia became rife with sektanty, some two millions of them, poeple who fell away from the "official" church under the tsars becase o f its foreignness. After the Revolution, specifically in Poland, this alienation was expressed in the proclivity on the part of the Volhynian masses for Bolshevism--the anti-Church attitude of the peasants nurtured by official Orthodoxy of the Tsars was easily exploited by the anti-Church communists--and for a time the Sel-Rob Party in ~~Volhynia~~ Volhynia, a Communist group, had great success in Poland, in large part becasue of their struggle against the Russified Orthodox Church in Poland. Their favorite target in those days was the P ochayevskaya Lavra. This ~~was~~ historical background may play ~~an~~ role in recent sad events at the monastery--Ukrainian communists closing the monastery for patriotic reasons, masking their motives in official ~~Marxist~~ Marxist phraseology.

k. Congress in Salsburg, Austria. Subject stated he gave a scholarly report on Christainity in Eastern Euorpe this summer in Salsburg ~~at~~ an international Congress organized in honor of Sts. Cyril and M ethodius, the patron saints of the Slavs. T he organizors of the conference were mostly Germans, and it carried ~~as~~ as its leitmotiv the great contriution of Western Euorope (specifilally the Germans) in bringing culture and Christianity to the East. The kulturtraeger concept, as Source put it. Source's paper pointed to a contrary thesis, and more or less upheld the high cultural level of the ~~Slavs~~ Slavs at the time of Cyril and Methodius. Source's paper was privately and publicly praised by Prof (fnu) GEORGIEV, a Bulgarian Communist historian who also attended the congress. GEORGIEV, Source, and Father Isidor ~~MAVAYEVSKIY~~ MAVAYEVSKIY, a Ukrainian Catholic priest-historian from the U.S., shared the same hotel in Salzberg and got to know heach other rather well. They would eat ~~together~~ together, exchange polite technical talk, etc. They admired each other for their common Slavic views, and GEORGIEV showed high regard for Ukrainians and Ukrainian contributions to Bulgurain culture, etc. GEORGIEV stated that he is a firm Communist, an fact, a former partisan, and he is, according to Source, an o utstanding authority on the 8th and 9th centaries. GEORGIEV and ~~MAVAYEVSKIY~~ MAVAYEVSKIY are now in corresponding, sending each other scholarly works on an exchange basis. Fnu GUDZIY, a famous Ukrainian Soviet literary historian was supposed to appear in Salzberg, but in fact did not show.

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1. Die Kirche in Not. Source stated that he recently gave a talk to this group of Germans interested in religion behind the Iron Curtain. Source stated that he took those present to task with biting irony because of their superior attitude toward the peoples of the East. One of the purposes of the conference was to honor, as the Germans put it, Monsignor SLIPYY. Subject bitingly pointed out that at a time when such German bishoprics as Pasau, Regensburg, etc, were nothing, the Kiev metropolitanate was in existence, Nr. 33 in the hierarchy of all sees under Constantinople, and that SLIPYY is the current holder of that title, whereas monsignors in the West can be numbered in the tens of thousands. Source claimed he talked of the division of his country in the 1980's by the River Zbruch, the Communists on one side separated by barbed wire from the Ukrainians in Poland. This fateful division of one nation and its church was ~~ixx~~ then unheeded in Germany, and today the Germans, 40 years later, are divided by the Berlin Wall, to which they call the attention of the entire non-Communist world. Had the Germans paid attention to the wall at the Zbruch forty years ago they would not have a Berlin Wall today. And forty years hence where will the wall be? Another point source stated he rubbed in was the preoccupation by experts in the West with the phenomenon of young people interested in jazz and those wearing ~~xxx~~ tight pants, such experts interpreting such things as signs of discontent and coming revolt in the USSR. Source told his audience that such ~~xx~~ jazz types exist in London and Paris and elsewhere, and it is ~~futile~~ futile to see political significance in such things. The Western craze over the poet YEVTUSHENKO was also decried by Source, who pointed out that YEVTUSHENKO was a hack handpicked by KHRUSHCHEV for his own purposes and cited some young Ukrainian poets ~~who~~ of whom his listeners had never heard as standard-bearers of real literature of protest. Source stated he was applauded when he finished his diatribe, but he left the scene fast in order not to get involved in polemics.

1. Pierre Teilhard de Chardin. Source praised this deceased Frenchman's philosophical writings and said that they would make a great impression on the Soviet intelligentsia if his writings were rendered into their languages. Source stated that it was not true that this Jesuit's writings were on the Vatican's Index. He stated that the works of the

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young Ukrainian Soviet poet Valery KOROTYCH are of a religious nature, citing specifically the poem "The Surgeon 's Hands," as a mystical treatment of the life-saving things such hands do . If KOROT YCH read Teilhard de Chardin, Source mused, he would be profoundly moved.

n. VERHUN, Tsisyo. Source commented on his this man used to hang around the Ukrainian church circles in Munich in search of information, acting among other things as the tailor for church dignitaries. He lived as a sub-tenant of the emigre scholar Prof. Yuriy STUDYNSKIY. Ex VERHUN later defected to the Soviets, and was used in a CA play by the RIS in their efforts to put blame for the murder of BANDERA on the Germans and on BANDERA's own organization. AECASS 2 stated that VERHUN is now employed xx in a Lvov Library, where he acts as an informant, including contacting tourists in that city.

o. Vienna. Source stated that he gave some sort of spiritual exercises at the Ukrainian parish in Vienna and held pessimistic views regarding its future and stated it is riddled with RIS informants. He stated that the current pastor there, one Father (fnu) KUPRYANETS is to be replaced soon . Names as to RIS suspects, etc., are unremembered by the writer, but it seems that Source discussed these matters in some detail with Mr. EX Peter BARANOWSKI, who might be able to provide more information.

p. Father IVANYSYN aka IVANYK. Source stated that a suspicious Ukrainian Catholic priest has shown up in Munich, where he is to get some church assignment. This man had been in the "Galicia" Division during World War Two, emigrated to Argentina, thence to the U.S., (perhaps via Canada?), where he was stationed for a time in Chicago. From the U.S. he came to Munich. Source was asked by IVANYSYN to help get documents in Munich, but asked that his last name be put as IVANYK, not IVANYSYN. Why? Little is known about him in church circles. He wears a xx toupee to cover his baldness . Why?

3. From AECASSOWARY 2: ~~SECRET~~

The writer discussed Source's trip to Canada during the social contact. Some gleanings:-

a. Source met with Prof. George LUCKYY of Toronto, who has three or four Soviet students studying under him, as part of the Canadian- USSR exchange program. In exchange, "three or four Uke progressive youths are ~~xxx~~ from Canada are studying in the USSR."

b. DIEFFENBAKER, who comes from Western Canada where Uke farmers form a compact mass, is fighting mad at the US for many reasons. One of them is that the State Department fought DIEFFENBAKERS efforts at the UN to air the Ukrainian problem, in essence dictating Canadian policy versus the USSR.

c. Ukrainian "progressives" are a big problem in Canada, and will continue to be because of Soviet support. They have some huge "cooperatives" in Canada, hundreds of acres cordoned off by barbed wire, to which the Mounted Police have no access. What goes on there the Canadian authorities do not know. The "cooperatives" make huge profits. Source got this poop from one Fnu DAVID a Canadian intelligence officer of Ukrainian origin. DAVID's name originally was something like DAVIDOVICH. He is one of two Canadian-Ukrainians in the Mounties, who are now going to recruit more such. The Soviet Embassy is brazen in its support of the progressives. Ambassador Ivan SHEPEDKO is a Ukrainian and goes about progressive communities agitating and organizing. He has twice been warned by the Canadian government about interfering in Canadian internal affairs. Two editors at least of Ukrainian "progressive" papers in Canada studied "journalism" in the USSR, fnu MATSIYEVICH and Fnu KRAVCHUK. The Soviet-"progressive" tactic is to have ~~Ukrainian~~ Canadian youths of Ukrainian origin travel to Latin America, disappear for several years, during which span they go to the USSR for study, then return via Latin America to Canada as agitator and organizers. The Soviet plan also calls for importing pro-Communist professors of Anglo-Saxon background from England to take professorial jobs in Canada.